1; Kroeber E-5 (1901) 1908
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INTRODUCTION.

The following information on the Gros Ventre was collected in the winter and early spring of 1901, at the Fort Belknap Reservation in northern Montana, as part of the Mrs. Morris K. Jesup Expedition. Very few of the statements made, unless such is obviously the case, are based on observation. In general, where nothing is said to the contrary, they are founded on statements made by the Indians. The introductory explanations that have been made in regard to the Arapaho[1] apply also to the following material. The alphabet used for rendering Gros Ventre words is the same as that employed for Arapaho. Additional sounds are ö and ü, which are open, and k', a palatal k.

TRIBAL ORGANIZATION.

The Gros Ventre call themselves "Haānînin." The meaning of this term is sometimes given as "lime-men" or "chalk-men," from haā'a"tyi ("lime" or "soft white stone"). This etymology is, however, doubtful. In literature they have often been known as the "Atsina." They declare this to be the Piegan name for themselves, atsöna". Historically the Gros Ventre are known to have formed an independent tribe closely associated with the Blackfeet during the nineteenth century. Their dialect is similar to the Arapaho, and certainly intelligible to the Arapaho for at least the greater part. The two dialects are, however, sufficiently differentiated to make it certain that the tribes have been more or less distinct for a longer period than two centuries. The Arapaho regard the Gros Ventre as the northernmost one of a group of five closely affiliated or related tribes of which they themselves form the largest. Three of these tribes have long been extinct as separate bodies, and only the dialects of one or two survive among a few individuals with the Arapaho. The Gros Ventre, perhaps

[1] A. L. Kroeber, The Arapaho (Bulletin of the American Museum of Natural History, Vol. XVIII, Parts I, II, and IV. New York, 1902, 1904, and 1907). A series of Gros Ventre myths and tales has been published in Anthropological Papers of the American Museum of Natural History, Vol. I, Part III. New York, 1907.

[P. 144 Contains no Text]

3: Cooper E-5 (1938-1940) 1957
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CHAPTER I

SUPERNATURAL BEINGS

Before beginning our description of Gros Ventre ritual observances, it seems desirable, in the interests of order and clarity, to give some account one by one of the various Gros Ventre supernatural beings. These beings may be divided for our purposes into three categories: first, those to whom cult in the form of prayer or sacrifice was offered; second, those to whom no cult proper is offered but who enter in one form or another into ritual or who are conceived as actually helpful or harmful to the living Gros Ventres of modern times; third, those to whom no cult is rendered, who do not enter into ritual at all, and who, while conceived as helpful or harmful to the Gros Ventres at some time in the remoter or archaic past, are not so and have not been so in more recent or modern times. Beings of our third category belong rather to the realm of folklore or traditional history than to that of religion and will be given only passing attention here.

The chief beings of our first category are: the Supreme Being, the storm being, the sun, the earth, the Four Holy Men, Broken Knife, He-who-starved-to-death, the Last Child, the water monster(s), Little Spirit, He-who-dreams-of-Bha'a, the ghost helpers, the beings who gave power, the petroglyph beings. We shall now take these up in order, giving for each their names, nature, attributes and functions. The rites connected with them will be described in later chapters.

The Supreme Being

The most common name by which the Supreme Being was called or addressed was Ixteiboni:hohat (Above Ni:hohat).[1] The

[1] Cf. Kroeber, 1908, p. 275. In our transcription, a, e, i, o, u, have continental values; æ is flat as in English "bat"; ë is close to French "feu"; vowels are lengthened by a colon, as a:; ə is the unstressed indeterminate vowel; θ is th as in English "thing"; tc is a single sound as ch in English "church"; tc' is the same sound but glottalized and occurs only terminally; apostrophe indicates glottal stop.